1:Redfield E-5 (1926-1927) 1930
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whorls (S. *malacate;* N. *malacatl*) which abound in Tepoztlán and are simply picked up in any yard and used. Even in the few surviving primitive looms, however, commercial thread is used. There are at least two of these looms still in operation in Tepoztlán. They are used only to weave women's belts. The structure and somewhat detailed nomenclature of this loom cannot find room for discussion here. The weft is set up on a framework (N. *tzatzaztin*) of ten short sticks driven into the ground. The upper end of the loom is fastened to a house or tree; the lower end is drawn tight with the backstrap (N. *analoni*).[1]

Of industries relying on special machinery there are two: the mill, to which is brought for grinding only a small part of the maize eaten in Tepoztlán,[2] and the mixing and bottling of soft drinks of carbonated water and artificial flavoring. Several men are occupied with this enterprise, and the product is largely consumed.

This fusion of Indian with Spanish features produces, it will readily be seen, three classes of culture traits: unaltered Indian elements; elements which have developed in Mexico from the impinging of Spanish features upon a homologous Indian pattern; and European elements transported intact to Mexico.

[1] Mena says, and probably rightly, that the entire loom is called *analoni*. But these particular informants used the term for the backstrap only. [114]

[2] There are three reasons why the mill has only a limited use: to many the slight cost is prohibitive; husbands assert that the flavor of *tortillas* made of mill-ground *nixtamal* is very inferior; and, finally, to bring her maize regularly to the mill to the neglect of her *metate* lowers a woman in her neighbors' eyes. [252] [558]

2:Lewis E-5 (1943-1948) 1951 NU37 Tepoztlan NU37

predominance of patrilocal residence. Eighteen of the outsiders married to Tepoztecans came from the surrounding villages within the municipio of Tepoztlán; forty came from rural regions of nearby states such as Guerrero, Puebla, and Mexico, D.F. The relatively few marriages between Tepoztecans and other villages within the municipio are probably due to the attitudes of superiority of Tepoztecans.

Forty-two per cent of the marriages in the village are between members of the same barrio. (See Table 15.) This is a much higher proportion than might be

TABLE 15. Inter- and Intra-Barrio and Village Marriages, 1944.

Barrio	Men Married to Women of Other Barrios	Men Married to Women of Other Villages or Towns	Women Married to Men of Other Barrios	Women Married to Men of Other Villages or Towns	Intra-Barrio Marriages	Couples From Other Barrios or Villages	Total
Santo Domingo	39	11	13	10	70	4	147
La Santísima	44	6	19	6	38	20	133
San Sebastián	12	4	4	1	10	8	39
San Pedro	2	2	2	..	4	1	11
San Miguel	33	7	10	4	52	21	127
Santa Cruz (large)	26	2	7	1	26	3	65
Santa Cruz (small)	15	2	1	..	3	4	25
Los Reyes	15	4	6	1	10	2	38
Total	186	38	62	23	213	63	585

inferred from Redfield's statement on this point in 1926-27. As might be expected, the highest percentage of intra-barrio marriages occurs in the larger barrios where there is a wider choice of eligible mates. The relatively high incidence of intra-barrio marriage means that one's affinal relatives are within one's own barrio. Since visiting and other social activities tend to follow kinship lines, this type of marriage strengthens the barrio as a social unit.

Inter-barrio marriages constitute approximately 49 per cent of all marriages. By far the greater number are cases in which the women leave their own barrio and go to live in the barrio of their husband, again reflecting the preference for patrilocal residence. However, the fact that 85 cases (representing 16 per cent of all couples) were those in which the men went to live in the barrio of their wives, is significant. Tepoztecans speak with deprecation of matrilocal residence. When a young man goes to live with his wife's people after marriage, it is said, "se regaló como perro" (he was given away like a dog). Another common expression is, "se fué como 'nuero'" (he went as a male daughter-in-law). Matrilocal residence occurs for the most part in the case of poor orphans or in the case of younger men marrying older and more dominating women.

It can be seen in Table 15 that most intermarriages are between the large ad-

2:Lewis E-5 (1943-1948)1951 NU37 Tepoztlan NU37

when they were able to buy land at low prices from hungry and half-starved villagers. The chaotic conditions during the Revolution, and the burning of the local archives and property registers, enabled some families to obtain land by devious methods. When the *caciques* fled the village, their lands were cultivated by the poorer families who remained. For the most part, however, these lands were returned to the owners or their heirs when they came back after peace had been established. In some poor families in which the head of the family was killed in the Revolution, the widows lost their land because they could show no legal title and were too poor to fight the cases in the courts.

Perhaps the most important ways in which families have obtained their wealth since the Revolution are through hard work, thrift, and self-denial over many years, and through the purchase and sale of cattle. Cattle trips to Guerrero and southern Morelos immediately after the Revolution were dangerous, and only those with courage, initiative, and a little capital went. In regard to self-denial, it is a common saying in Tepoztlán that the rich are the most miserly and thrifty. The terms *codo* (stingy) and *miserable* are often applied to the rich by their poorer neighbors. It should also be noted that in practically all cases of better-to-do families, the wife has been a hard worker and a good manager and has played a crucial part in aiding the family.

Movement down the economic ladder is occasioned by a number of factors. The fact that property is divided more or less equally among all the children makes it difficult for the same family to maintain its high position from one generation to another, although the sons of such families have an obvious advantage over the sons of landless families. But there are also other factors. Illness, lack of thrift, or poor management may result in a rapid loss of resources. Well-to-do families are also subject to some pressure from the community to participate in the fiesta life, and some of the wealthier families spend more heavily on costumes for the Carnaval and accept the job of barrio *mayordomo*, which always entails expenses. But as a rule it is the families of the middle group that go in for this type of spending.

HOUSING AND HOUSE FURNISHINGS

The houses of Tepoztlán are essentially of three types, the primitive *jacal*, the adobe house, and the more substantial dwellings found in the center of the village. The *jacal* and the adobe house are basically Indian, and the houses in the center show more of the Spanish influence.

The *jacal* is the poorest type of house in Tepoztlán and is considered primitive and extremely undesirable by the majority of the population. (See Fig. 35.) It is a flimsy structure of cornstalks or *otate* (Mexican bamboo), with thatched roof and earthen floor that give insufficient protection against cold, wind, and rain. The roof is apt to be gabled, in contrast with the one-sided sloping roof that is common in the village. The *jacal* is relatively infrequent in Tepoztlán and makes up less than 5 per cent of all dwellings; it is almost entirely limited to the smaller, outlying barrios, particularly in the upper part of the village. The *jacal* is far more